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## JOURNALS AND NEW BOOKS

MIND. January, 1918. *Analysis of Thinking* (pp. 1-21): W. E. JOHNSON. — Whereas it is commonly assumed that logic and psychology give entirely different treatments of the topic of thinking, the view is here put forward that preliminary treatment of thinking should be precisely the same both as regards substance and detail in both of these studies. The writer then proceeds with such an analysis. *Individuality* (pp. 22-39): CHAS. A. MERCIER. — Defining an individual as "that which is contemplable separately from other things, and as unified in its composition," there follows a classification of individuals according to internal constitution into "class" and "whole," and according to external constitution into "substance" and "quality." An analysis of each of these divisions is then given. *Volitional Attention and its Training* (pp. 40-54): C. W. VALENTINE. — Believing in the reality of voluntary attention as a psychological fact, the paper shows that there is a certain amount of truth in the doctrine that a general training of attention is possible, and shows how exactly it may take place. *The Relation between Art and Science* (pp. 56-76): P. J. HUGHESDON. — The view is that "art and science provide complementary and correspondent conceptions of reality." The art-correlation with science is shown with regard to the postulates of science, logic and mathematics, ethics and religion. *A Discussion of Modal Propositions and Propositions of Practise* (pp. 77-85): RAPHAEL DEMOS. — An interpretation of modal propositions and propositions of practise as referring "to no other field than that of the factual world." The latter are interpreted with special reference to the opposing views of Dewey. *Cassandra's Apologia* (pp. 86-91): F. C. S. SHILLER. — A piece of dialectic in the form of a dialogue between Cassandra and Apollo or the nature of truth and falsity. *Discussion: "Activity": A Vital Problem*: E. D. FAWCETT. *Critical Notes*: C. A. Mercier, *On Causation and Belief*, E. E. C. JONES. I. HUSÍK, *A History of Medieval Philosophy*, C. C. J. W. M. W. Keatinge, *Studies in Education*, T. P. NUNN. *New Books. Philosophical Periodicals. Notes*.

Cooley, Charles Horton. Social Process. New York: Charles Scribner's Sons. 1918. Pp. 430. \$2.00.

## NOTES AND NEWS

HERMAN COHEN

THE German newspapers report the death of Herman Cohen, formerly professor of philosophy at Marburg, and head of the Neo-Kantian school of philosophy that is known as the Marburg school.

Born in 1842, Cohen first attracted the attention of the philosophic public by a series of articles in the *Zeitschrift für Völkerpsychologie*, 1866–1871. The last of these articles, *Zur Controverse zwischen Trendelenburg und Kuno Fischer*, displayed a strikingly thorough and vigorous grasp of the Kantian philosophy as a method of interpreting experience. This was followed by his book on *Kants Theorie der Erfahrung* (1871) in which the Kantian philosophy was not only vigorously defended but also placed in a new historical light. Instead of correlating it with the British empiricism (Locke-Hume) or Wolffian rationalism, Cohen tried to show that the Kantian philosophy is best understood as concerned with the basis of mathematics and physics as developed by Kepler, Galileo and Newton. He followed this up with *Platons Ideenlehre und die Mathematik* (1878) and *Das Prinzip der Infinitesimalmethode und seine Geschichte, ein Kapitel zur Grundlegung der Erkenntniskritik* (1883). The historical learning of the latter book has been admired by men like Bertrand Russell, who differ radically from its philosophic position. Cohen also dealt with the two other portions of the Kantian philosophy, ethics and esthetics, in *Kants Begründung der Ethik* (1877) and *Kants Begründung der Ästhetik* (1889). In the latter part of his life, Cohen stated his own independent yet closely Kantian views in his *System der Philosophie* (I., *Logik der Reinen Erkenntnis*; II., *Ethik des Reinen Willens*; and III., *Ästhetik des Reinen Gefühls*, 2v.). Cohen also edited Lange's *Geschichte des Materialismus*, and his introduction and supplements to that book contain clear indications of his attitude to modern scientific and philosophic movements.

Cohen's influence was very extensive. His conception of the history of modern science is shown in Kurd Lasswitz's *Geschichte der Atomistik*, and in Cassirer's history, *Das Erkenntnisproblem*, etc. (1906–1907). His ethical views have largely shaped the juristic philosophy of Stammler and have been applied to the philosophy of history by Münch and Gorland. The volume of *Philosophische Abhandlungen* presented to Cohen on his seventieth birthday (1912) testifies to the wide extent of his philosophic influence—the contributors including men of many nationalities and of divers interests. Many of the younger socialists of Germany have tried to substitute his form of Neo-Kantianism for the Marxian Hegelianism which has been the prevailing basis of official socialism.

Besides his many contributions to philosophy Herman Cohen frequently wrote on questions of Jewish religion and ethics. He was one of the founders of the *Gesellschaft zur Forderung der Wissenschaft des Judenthums*, and his seventieth birthday was made the occasion of presenting him with a *Festschrift* of Hebrew studies entitled *Judaica*.

M. R. COHEN.